



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Note on Atharva-Veda XX, 127, 10. — By Professor
ROLAND G. KENT, University of Pennsylvania, Phila-
delphia, Pa.

Near the end of the twentieth book of the Atharva-Veda stands the group of so-called *Kuntāpa* hymns, the first of which is the 127th of the book. This 127th 'hymn falls into four distinct documents, the third of the four comprising verses 7—10, and dealing with the golden age of King Parikṣit, who is an aspect of Agni.¹ The text of the four stanzas, as given by Hillebrandt, *Vedachrestomathie*, p. 39, is as follows:

7. rájño vísvajanínasya	yó devó mártýāñ áti
vaiśvānarāsya suṣṭutīm	ā śṛnotā parikṣitāḥ
8. parikṣin naḥ kṣémam akaḥ	uttamá āsanam ācāran
kulāyañ kṛṇvān kaúravyaḥ	pátir vadati jāyāyā
9. katarát ta ā harāpi	dadhimanthām parisrútam
jāyá pátiṃ ví pṛcchati	rāṣṭré rájñāḥ parikṣitāḥ
10. abhì 'va svāñḥ prá jihīte	yávaḥ pakvāḥ paró bilam
jānaḥ sá bhadram edhate	rāṣṭré rájñāḥ parikṣitāḥ

Essential Apparatus Criticus (see Roth and Whitney, *Atharva Veda Sanhita*, Berlin, 1856; Shankar Pāṇḍurang Paṇḍit, *Atharvavedasamhitā*, Bombay, 4 vols., 1895—8).

7d: *sunotā*, Mss. and Bom., from Prāk. root *su*, = Skt. *śṛ*; *śṛnotā* is restored by RW.

8ab: *akarottāma* Mss., *akarot tāma* Bom., *akar uttamā* RW.

¹ The Brāhmaṇas interpret Parikṣit as either Agni or the year, since of either it may be said that it "lives round the people, and the people live round" it. Cf. Ait. Br. vi, 32, 10 ff. and M. Haug's trans., II, p. 432; Gop. Br. ii, 6, 12; Kauś. Br. xxx, 5; Śāṅkh. Śr. S. xii, 17. But the epithet *vaiśvānara*, here applied to Parikṣit, is a constant Rīgvedic epithet of Agni, and in Śat. Br. i, 4, 1, 15—16, Agni *vaiśvānara* is spoken of in much the same vein as here in the AV.

9b: *dādhi mánthām* Mss. and Bom., *dādhi manthām* RW.; for Hillebrandt's *dadhimanthām*, see footnote 2.

9b: *pari śrūtām* most Mss., Bom.; *pariśrūtām* RW.; *pari srūtām* a few Mss.; cf. footnote of following page.

10a: *abhivāsvaḥ* most Mss. and Bom., *°sva* Ms. C.; RW. emends as above.

10b: *pathō* or *pātho* Mss., *pathō* Bom., *parō* RW.

10c: *édhati* Mss. and Bom.; *edhate* RW., from Vait. S. 34, 9c.

Bloomfield's translation of these stanzas (in his *Hymns of the Atharva Veda*, vol. xlii of the *Sacred Books of the East*, pp. 197—8; cf. also his commentary on pp. 688—692) runs as follows:

"7. Listen ye to the high praise of the king who rules over all the peoples, the god who is above mortals, of Vaiśvānara Parikṣit!

"8. 'Parikṣit has secured for us a secure dwelling, when he, the most excellent one, went¹ to his seat'. [Thus] the husband in Kuru-land, when he founds his household, converses with his wife.

"9. 'What may I bring to thee, curds, stirred drink,² or liquor?' [Thus] the wife asks her husband in the kingdom of king Parikṣit.

"10. Like light the ripe barley runs over beyond the mouth [of the vessels]. The people thrive merrily in the kingdom of king Parikṣit."

The first two pādas of stanza 10 are of doubtful interpretation,³ though the text is reasonably certain; Hillebrandt's text is that of Roth-Whitney, which is followed both by Bloomfield and by Griffiths (*The Hymns of the Atharva Veda*, 2 vols., Benares, 1895—6), in their translations. Bloomfield himself says of his own translation (*op. cit.*, p. 691), "The comparison of the overflow of the grain with the bursting forth of the light is bold, nay bizarre". Then suggesting that the correct

¹ Rather *came*, i. e., to his place in the house as the sacrificial fire.

² The *katarāt* of pāda *a* shows that *b* expresses only two separate beverages, and *dadhimanthām* must therefore with Hillebrandt be read as one word. *Dadhimanthā* is interpreted in the commentary of Gārgya Nārāyaṇa to Aśv. Gṛh. S. ii, 5, 2, by the words *dadhimīśrās tu dadhimantāḥ prakīrtitāḥ*, and should be translated *meal stirred with sour milk*.

³ Both pāda-text and native commentary are wanting in the Bombay edition.

reading may be not *svāḥ*, but *svāḥ*, written for *śvāḥ* 'to-morrow', with the common confusion of the different sibilants,¹ he offers an alternative translation, "On the morrow the ripe barley bursts forth from the opening of the ground", that is, "grain planted to-day ripens on the morrow".

Now *iva*, the second word of the line, is a postpositive particle of comparison, and must govern the *abhi* which precedes it, as well as the *svāḥ* which follows. Either of Bloomfield's translations makes a perfectly clear interpretation, indicative of abundance of food in the happy days of King Parikṣit, quite in keeping with the rest of the hymn; but his first version neglects the *abhi*, and his alternative disregards the *iva*. Griffiths (*op. cit.* II, 434) takes proper account of both in his translation, "Up as it were to heavenly light springs the ripe corn above the cleft", but his English is unintelligible; possibly by the *cleft* we are to understand the rift through which the plant makes its way out of the ground? But either by this interpretation or by Bloomfield's alternative translation, to represent the *ripe* grain as springing forth from the ground is decidedly incongruous.

The following version may therefore be presented for 10*a* and *b*: "As if toward the sunlight, springs forth the barley [when] ripe beyond the opening [of the jar]". In paraphrase, 'just as the growing barley plants spring up towards the sunlight, so the ripe barley corns spring forth over the mouth of the jar in which they are stored'. This interpretation takes full account of the Sanskrit text, and gives a distinct meaning, fully harmonizing with the context: In King Parikṣit's reign, the barley produces abundantly, luxuriance of the stalks not taking up all the strength of the plants, but being fully matched by the yield of grain, which overflows all receptacles; and India's great plague famine is a thing unheard of.

¹ Cf. Bloomfield and Spieker, *JAOS.* 13, cxvii ff.; the converse miswriting appears in the *parīśrūtam* of the Mss. in 9*b*, which is kept in the Roth-Whitney and Bombay texts, though corrected by Hillebrandt and recognized as a miswriting by Whitney in his *Index Verborum to the Atharva-Veda*, *JAOS.* 12, 176, and by Monier-Williams in his *Sanskrit-English Dictionary*, ed. 2, p. 602, col. 3.